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GRAND BAZAARwill be held in aid of the Catholic Presbytery
in the . .**TOWN HALL, LAWRENCE,**

. . opening on . .

THURSDAY NIGHT, MAY 14,

. . and closing on . .

SATURDAY NIGHT, MAY 16.Persons sending donations would greatly oblige by forwarding
at their earliest convenience. All donations thankfully received.**JAMES AIREY,***Hon. Sec.***THE SISTERS OF MERCY**Beg to inform the public that they are now prepared to
take Pupils for the**VIRGIL CLAVIER METHOD**
of Pianoforte Playing.

Terms on Application.

CONVENT OF MERCY, SOUTH DUNEDIN.The Religious of Notre Dame des Missions recommend
to the prayers of the faithful the soul of their dear Sister,
Mlle. Josephine Fénot (in religion Sister M. Ste. Thérèse),
Provincial, who died at the Monastery of the Sacred Heart,
Christchurch, May 3, 1903, fortified by the rites of Holy
Church, in the 56th year of her age, and 35th of her reli-
gious life.—*R.I.P.**'To promote the cause of Religion and Justice by the ways
of Truth and Peace.'*

LEO XIII. to the N.Z. TABLET.

THURSDAY, MAY 7, 1903.**THE PROPOSED EDUCATIONAL
REVOLUTION.**CONSISTENCIE'S a jewel.' So the old-time
poet wrote. But, according to the contradic-
tory EMERSON, 'great souls' will have simply
nothing to do with it. We have full many a
great soul of this barocco style of mental
architecture in New Zealand. It used to be
the fashion among some of them to grill
Catholics in fiery pulpit and platform denuncia-tion for their supposed lack of patriotism in refusing to fall
down and adore the State Idol—'Our Great National
System'—which our political BABUCHONOSORS set up a
quarter of a century ago. 'Speak what you think to-day,'
says EMERSON, 'in words as hard as cannon-balls, and
to-morrow speak what to-morrow thinks in hard words
again, though it contradict everything you said to-
day.' 'Our Great National System'—free, secular, and
compulsory—was inaugurated with the blessing or the tacitapproval of the non-Catholic denominations. Now their
united voices pronounce an anathema maranatha against its
agnostic attitude towards religion. For years they have
been busy planning, arranging, conferring, to overturn the
Great Idol of their early worship. A mixed assembly of
Anglican, Presbyterian, Methodist, Congregational, Baptist,
Primitive Methodist, and Church of Christ representatives
at Wellington has at last drawn up a definite scheme. They
demand the reading of the Bible (Protestant version), with
'simple explanations of a literary, historical, and ethical
character'; and this programme of religious instruction is
to 'form part of the (State) school curriculum under the
inspectors.' The manual of Scripture lessons drawn up by
the Victorian Commission in 1900 has found favor in the
sight of the Wellington Conference on the Bible-in-schools
and, with slight modifications, is accepted as the central
item in the great revolution which is to turn our State-
school system from secular (or rather Secularist) into
sectarian.

Hitherto, leading Protestant denominations, and some
odd groups of denominations, had each its separate—and in
many respects contradictory—prescription for the godless-
ness of our system of public instruction. Now, for the
first time, we have a definite scheme before us. It does not
represent the unanimous views of all the Churches whose
leaders met in Conference in Wellington. But it has at
least the merit of furnishing a clear-cut subject for com-
ment and consideration. And this is better than the sound
of many and contradictory voices that we have been
accustomed to since the days when the leaders of the non-
Catholic creeds began to realise that godlessness and
agnosticism in the school work out at last in diminishing
church attendance, in a gain to unbelief, a loss to
Christianity, and threaten to leave the minister of the Lord
a voice crying in a wilderness of empty benches. Over two
and a half years ago, when the Victorian Commission's
dire labors were completed, we predicted that the scheme
evolved by them would be followed by the Bible-in-schools
League in New Zealand. Our prediction has been verified
at every point. And the Commission and the Conference
alike emphasise what we have over and over again pointed
out—the hopeless tangle of difficulties that surround any
attempt to introduce Bible lessons into the public
schools in countries of such mixed religion as Australia
and New Zealand. A plebiscite of the voters of
the Colony is asked for to deal with the radical
change in our State system of education which
the Wellington Conference demands. The machinery
for the proposed referendum does not yet exist. It will
probably be manufactured by our law-makers during the
next session of Parliament. And then the country is to
decide whether the rights of minorities are to be adequately
protected and whether our public schools shall be secular or
sectarian. For that is the whole question in a nutshell.
The Wellington scheme proposes nothing less than this:
that the teaching of what is practically Unitarianism shall
be part of the curriculum of our State instruction, and that
'Our Great National System'—which is now free, compul-
sory, and secular—shall become free, compulsory, and
sectarian.

The scheme detailed in the report of the Victorian
Commission on the Bible-in-schools, and now adopted by
the Wellington Conference, was dissected in a masterly way
by the Archbishop of Melbourne in the 'Argus' of October
8, 1900. His remarks have, therefore, a special appropriateness
to the circumstances that have arisen in New Zealand.
'We do not,' said the distinguished prelate in the course of
his observations, 'object to a system of education because it
is religious. And it is equally needless to say that we do
not object to denominational schools having the Bible read
and taught in them. It is taught in our own schools, and
we should wish it could be taught, under proper supervision,
to every child, Catholic and Protestant, in the Colony.
But we do object to Bible lessons in mixed schools. We
hold that the Bible is the depositary, not the organ, of God's
revelation to man. We hold, therefore, that it requires an
interpreter; and we hold that the Church, through its
representatives, is the divinely constituted interpreter or
organ of revealed truth. We hold, too, that dogmatic truth
is the basis both of faith and of morality.' Catholic teach-
ing is, therefore, wholly irreconcilable with the position

RIDE "ANGLO SPECIAL" CYCLES.